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MISSIONARY HEROES COURSE
LIFE STORIES OF GREAT MISSIONARIES FOR
TEEN AGE BOYS
ARRANGED IN PROGRAMS

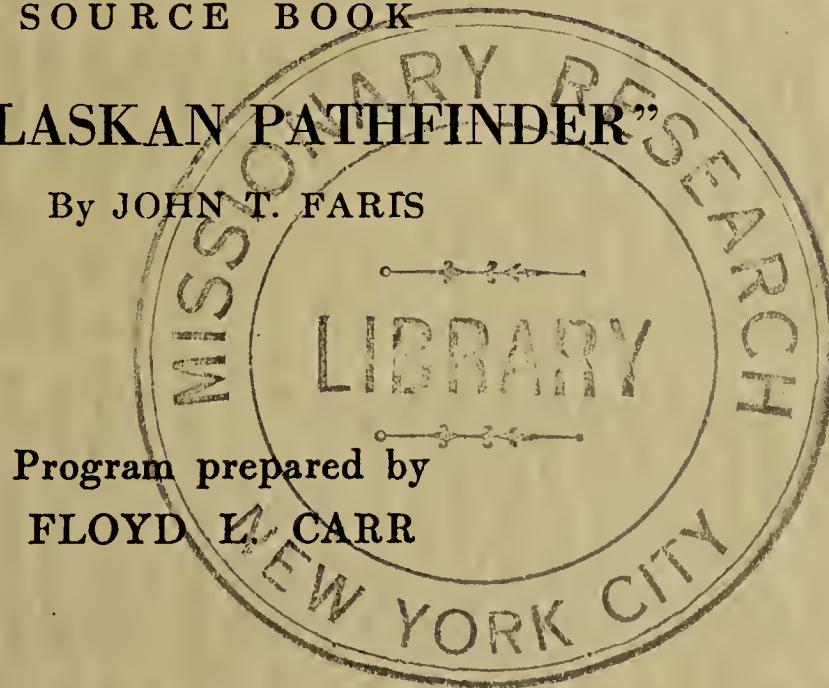
Sheldon Jackson
Builder of the New Alaska

1834-
1909

SOURCE BOOK

"THE ALASKAN PATHFINDER"

By JOHN T. FARIS



BAPTIST BOARD OF EDUCATION
DEPARTMENT OF MISSIONARY EDUCATION
276 FIFTH AVENUE, NEW YORK CITY

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OUTLINE

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Program based on "THE ALASKAN PATHFINDER"

By JOHN T. FARIS

Fleming H. Revell Company

FOREWORD

THE *Missionary Heroes Course* for Boys meets a real need. It is a series of missionary programs for boys based on great biographies which every boy should know. Courses Number One, Two and Three are now available, each providing programs for twelve months, which may be used in the monthly meetings of boys' groups. Other courses are in preparation and will be issued for subsequent years.

It is suggested that the leader purchase two copies of each booklet; one to be kept for reference and the other to be cut up to provide each boy with his assigned part. Some may prefer to purchase one booklet and typewrite the parts for assignment. In order to tie together the life incidents as they are presented by the boys, the leader should master the facts outlined in the biographical sketch and read carefully the volume upon which the program is based. These volumes are missionary classics and may be made the basis of a worthwhile library of Christian adventure.

Boys are keenly interested in stories of adventure and achievement and it is hoped that participation in the programs will lead many of the boys to read these great missionary biographies. Attention is called to the thirty-five other life-story programs now available for Courses Number One, Two and Three, listed on the last page. The books upon which these programs are based may be loaned through public libraries or purchased from the American Baptist Publication Society and other book-selling agencies.

Portraits of these missionary heroes are also available for purchase at fifteen cents a copy or \$1.50 for each set of twelve.

While these programs have been developed to meet the needs of boys' organizations of all types—i. e., Organized Classes, Boy Scouts, Knights of King Arthur, etc.—they were especially prepared for the *Royal Ambassadors*, a world outlook organization for 'teen age boys originating in the southland and since adapted to the needs of the Northern Baptist boys by the Department of Missionary Education. We commend these materials to all lovers of boys.

WILLIAM A. HILL.

PROGRAM FOR MEETING

1. Scripture Reading: II Cor. 11:18-28, verses 26-28, beginning: "In journeyings often, in perils of waters, in perils of robbers, etc." The hardships and perils of Sheldon Jackson, both in the far West and in Alaska, remind one of Paul's varied and heroic experience. (See "The Alaskan Pathfinder," by John T. Faris, pages 46-50, 200-207, printed in part in items No. 7 and No. 13 in this program.)
2. Prayer.
3. Hymn: "Work for the Night is Coming." It was Sheldon Jackson's habit to write on the first page of his diary at the beginning of a new year the words of the Master recorded in John 9:4, reading: "I must work the works of Him that sent me while it is day; the night cometh when no man can work."
4. Introduction to the Life Story* (based upon the brief sketch in this booklet).
5. Of Godly Parentage. (Pages 17-19 of the above book.)
6. Decision to Work in Minnesota. (Pages 31-32, 33, 34, 35.)
7. "In Perils Oft." (Pages 46-47, 48-50.)
8. Securing the Cooperation of the U. S. Government. (Pages 110-111, 112-113.)
9. Building a School House in Eight Days. (Pages 122-124.)
10. An Unrighteous Conspiracy. (Pages 138-141.)
11. Proposing to Introduce Reindeer into Alaska. (Pages 159-161.)
12. Triumphing over Difficulties. (Pages 181-183, 188-189.)
13. A Deserved Tribute. (Pages 200-202.)
14. Like a Majestic Liner. (Pages 209-210, 210-211, 211-212.)
15. A News Item, Twenty Years Later. (From the SEATTLE TIMES, March 4, 1929.)

*The leader should master the brief summary given in this booklet and read the book, "An Alaskan Pathfinder," by John T. Faris, on which this program is based. Interesting pictures will be found in "Sheldon Jackson," by Robert David Stewart.

SHELDON JACKSON, BUILDER OF THE NEW ALASKA

Sheldon Jackson, destined to become Alaska's great pathfinder and benefactor, was born in the Mohawk Valley at Minaville, New York, on May 18, 1834. His devout parents early dedicated him to the work of the ministry. As a lad he had been deeply interested in the lives of David Brainerd and David Zeisberger and when twenty-four years of age he and his bride, Mary Voorhees, were sent by the Presbyterian Board as teachers of the Choctaw Indians at Spencer, Indian Territory.

The wedding journey from Galesburg, Ill., to Indian Territory was made by rail, steamer and stage and required three weeks. On October 6, 1858, they arrived at Spencer to begin work in the Indian School. But Sheldon Jackson had the misfortune to contract malaria and decided to transfer to home mission work in Minnesota. He made his headquarters at LaCrescent, receiving the not over-generous salary of three hundred dollars. He at once began to reach out to the strategic needy centers and in his first three months on the field, he traveled more than a thousand miles.

After ten years of pioneer work in Minnesota, during which he earned the title of "The Beginner," he was appointed "Superintendent of Missions for western Iowa, Nebraska, Dakota, Idaho, Montana, Wyoming and Utah." Later, Colorado and New Mexico were added to his extensive territory. No wonder he was termed affectionately "The Bishop of All Outdoors." With a statesman-like grasp, he supervised the established work and constantly, as a trail blazer, opened new highways for the King of Kings. Hardship, adventure, danger, were frequently his lot, and though short of stature, he was every inch a hero. When once introduced by a facetious chairman as "our stalwart friend from the Rocky Mountains," he replied: "If I had been more stalwart, I could not have slept so many nights on the four-and-a-half foot seat of a Rocky Mountain stage."

His work not only brought him into touch with the American settlers in the pioneer communities, but also with these wards of the government, the Indians of the prairies, and the dwellers in the pueblos of New Mexico. Not content with this wide and varied ministry, his eager eyes turned to Alaska, which in 1867 had come under the Stars and Stripes. When he learned that both the In-

dians and the courageous settlers of Alaska were without school privileges and religious instruction, he determined to do his utmost to minister to their need. A trip to Alaska in the summer of 1877 confirmed his purpose to enlist both private and public funds for schools, chapels and workers. Beginning at Fort Wrangell, he soon established stations at Sitka, Kodiak, Karlisk, Unga, Texikan, Cape Prince of Wales and finally at Point Barrow, the most northern mission station in the world.

For a generation he stood in Alaska as the fearless champion of righteousness and justice. In humility and self-effacement he nobly exemplified his own motto: "Nothing in myself, all things in Christ." In 1880 he secured government support for public schools in Alaska. Four years later he was named by President Cleveland "Commissioner of Education for Alaska." That same year his hands were strengthened when Congress enacted that the laws of Oregon should be in force in Alaska. His unswerving hostility to all forms of lawlessness and to the debauching of the Indians with intoxicating liquor brought him into conflict with unworthy politicians. But after seven years of conflict, he was ultimately victorious.

His outstanding achievement was the introduction of reindeer into Alaska. Scarcity of food kept the natives in constant dread of starvation and even lead to the killing of the aged and the infirm. Careful study confirmed the fact that the population was steadily diminishing for lack of adequate sustenance. He determined to try the experiment of importing reindeer from Siberia. Overcoming insuperable obstacles, he finally landed the first herd of domesticated reindeer at Port Clarence on July 4, 1892. Twenty years later, thanks to the cooperation of the United States Government, there were thirty-three thousand reindeer in Alaska. He lived to accomplish the purpose he had in mind when he said: "To take a barbarous people, on the verge of starvation, and lift them up to self-support and to civilization is certainly a work of national importance."

During the winter of 1897 he was commissioned by the United States Government to go to Lapland to supervise the purchase and transportation of several hundred reindeer. A large number of marooned miners in the interior of Alaska were in danger of starvation and reindeer were needed to transport supplies. It was a staggering task to attempt to secure drivers, sleds, harness and several hundred reindeer within a limited time but the Cecil Rhodes of the Northwest achieved the impossible and the miners were delivered.

Diminishing strength during the last decade of his life greatly restricted his activities but there was no diminution of his pas-

sion for kingdom building. He had the honor of serving as Moderator of the General Assembly of the Presbyterian Church for a year and continued as Commissioner of Education up to a year before his death. In April 1907 he underwent a serious operation and on May 2, 1909, this missionary explorer, educator and social builder passed to his reward.

The June, 1895, number of "The Moravian Mission in Alaska" pays this deserved tribute to Sheldon Jackson: "Inseparably associated as the name of Carey with India, or those of Eliot and Brainerd with the Indian of the East, is the name of Sheldon Jackson with Alaska. To his faithful Christian energy and untiring zeal, the people of Alaska owe the introduction of Protestant missionary work, and the establishment of schools for their education and elevation. The future Christian civilization of Alaska must and will revere his name as that of its founder."

INCIDENTS IN THE LIFE OF SHELDON JACKSON

*Reprinted from "The Alaskan Pathfinder,"
by John T. Faris.*

By permission of the publishers, Fleming H. Revell Company.

Of Godly Parentage. (Pages 17-19 of the above book.)

One day in 1834 there was heard the cry of "Fire!" in the little village of Minaville, New York. On investigation the villagers discovered that the home of Samuel Clinton Jackson was burning. They hurried to the aid of the endangered occupants, and assisted Mrs. Jackson to escape with her baby boy, Sheldon Jackson, who was born on May 18 of that year. Then they turned their attention to the fire, which was extinguished before much damage had been done.

When Sheldon was four years old, his father and mother told God their desire that their boy should become a minister of the Gospel. It was their hope that he would be, not a pastor in some wealthy church in the East, but a missionary in a difficult field.

In 1840 Mr. Jackson moved to a farm ten miles from the church of which he was a member. The long road to the old church was hilly. In the spring and fall it was seldom free from mud and ruts; in the summer it was rough and stony, and in the winter the exposed places were frequently blocked for weeks with the drifting snows. Years later Sheldon Jackson wrote his recollections of the Sunday journeys over these roads:

"In the short days of winter one Sabbath morning the chores were done, preparation made, and breakfast was over before daylight. The team was hitched up, buffalo robes, blankets and straw, with the necessary axe and shovel, were placed in the sleigh; and as the family locked the doors, and went out from the home they carried with them the lunch-basket and a three-inch oak plank or soap-stone, that had been heated in the oven of the stove, to keep their feet warm. On these ten-mile trips, going and returning from church, it was not an uncommon occurrence for the sleigh to upset, or the horses to get down in the snow. In such case, a buffalo robe would be spread on the snow upon which would be placed the mother and daughter. Then, while the son was stationed at the horses' heads, the father would loosen the traces and right the sled or help up the team. Frequently, on these occasions,

a panel would be broken out of the road fence with the axe and a path shoveled through the drifts into the neighboring field, where the sled could make progress parallel with the road, until a place was reached where the drifts were passable."

When the village was reached, and the team was put away in the barn, Mr. Jackson would shovel the path from the street to the church door, light the fire and ring the church bell. After the service, a basket lunch would be eaten. Then the family would return home, weary after their twenty-mile ride.

Many of the Jackson's neighbors did not go to church, so Mr. Jackson started a weekly prayer meeting and a monthly missionary meeting, which met at different homes. Sheldon was a regular attendant and the impression made on him then had much to do with directing his thoughts to his life work—just as the example of his father in making long journeys to church and acting as pioneer for others through the snows implanted in him the desire to do similar things when he came to manhood.

Decision to Work in Minnesota. (Pages 31-32, 33, 34, 35.)

Before he had been at Spencer (Indian Territory) three months, Mr. Jackson saw that he must look for other work. His system was poisoned by malaria and a number of times he was unfitted for duty by serious attacks of fever. For this reason, and because he longed for a field where he might do more effective work, he sent his resignation to the Board of Foreign Missions. In the few months of his residence there he had begun to realize the great needs of the West and he longed for a chance to throw himself into the task of preparing the country for the millions who would find their way there from the East.

In the months between his resignation and the arrival of his substitute, it was impossible for him to remain long in the school-room, since his health demanded outdoor exercises. He secured this, and satisfied his appetite for hard work by becoming an evangelist in the region about the mission. He had six preaching stations during the week and three on Sunday. He would not give up these when warmer weather brought a return of the malaria, but persisted in doing the work he had marked out for himself with the grim determination that later carried him through so many trying experiences. . . .

In the summer of 1859 the dauntless missionary made a tour of exploration to Minnesota. There he found his place for future work. . . .

Many people would have thought the place in Minnesota offered

to Sheldon Jackson most unattractive. The salary promised by the Board of Home Missions was three hundred dollars. Of course, more might be raised on the field. But the field was poor.

Yet the missionary had what he wanted more than money—an opportunity for hard work that would be worthwhile in the development of the country. The spirit in which he accepted his opportunity is evident from the way he defined his territory. To an inquiring friend, he said:

"The commission was intended mainly for LaCrescent, Hokah, and vicinity, meaning the schoolhouses within five or six miles around, but I interpreted it to mean every community that I could reach, and consequently it extended a hundred miles or so around."

At La Crescent—a town of fifty or sixty houses, without a single church—the pioneers made their home. Almost as soon as he had moved his goods into a house eighteen by twenty-four feet, Mr. Jackson left his wife in charge and set out on the first of his journeys of exploration for the church—journeys which were to be extended until they covered the entire West.

Many of these trips were made on foot: a three hundred dollar salary would not allow him to keep a horse. Yet he managed to cover the territory he had mapped out for himself. During the first three months he traveled more than a thousand miles. Sometimes he had a horse and sometimes he enjoyed comparatively easy progress in a sleigh, but often he walked—four hundred miles on foot being the quarter's record.

During the next three months the distance traveled was more than a thousand miles, nearly one-fourth of it on foot. Snow was on the ground much of the time, usually in large drifts.

"In Perils Oft." (46-47, 48-50.)

One of his most thrilling experiences was on his way to the organization of a church at Ouray, in company with Mr. Darley, a Colorado missionary.

The valley road was reported impassable, as the Uncompahgre River was too high to be forded. The only other way was to scale the summit of the mountains, twenty-nine miles on foot. This could be done in August, but was then considered impracticable on account of snow. Still, there was a possibility of success and they concluded to try. . . .

They floundered over the fallen timbers in the dark and felt their way over logs across the streams or waded them. When boots and socks were thoroughly wet, they found a grim satisfaction in wading all subsequent streams rather than balance on an uncertain log. In an hour they were at timber line. Then they

started zigzag up the vast field of frozen snow and ice. The air grew rarer and rarer and breathing became more and more difficult. The wet boots froze and the wet feet ached as if they were freezing too. Up and still up they went. Each step the heel of the boot would be driven firmly in the frozen snow and each of them tried to step in the dent made by the one who preceded him. A misstep or slip would have sent the unlucky traveler whirling down the snow face of the mountain to be dashed in pieces on the rocks below. Every few steps, securing their heels in the snow, they would lie at full length exhausted, heart thumping, nose bleeding, eyes running, and ears ringing. Sometimes the blood was forced from both eyes and ears.

Daylight was approaching and still they were painfully climbing, until as the first rays of the morning sun were lighting up a hundred grand mountain peaks around, they gained the summit—thirteen thousand five hundred feet high. And from that summit what a panorama greeted their eyes! On one side was Mt. Sickels and on the other, Engineer's Peak. Off to the north the great Uncompahgre Peak, fourteen thousand feet high, was head and shoulders above his fellows; far away to the west in the dim blue distance was the Wasatch range of Utah; while as far as the eye could reach in every direction was a wilderness of peaks, all covered with snow. Nothing but snow was visible—a Canadian January scene in the middle of June.

But it was too cold to tarry and they were soon plunging down the western face of the mountain. Where it was not too steep, they could run down the face of the snow and where it was too steep for running, they could sit down and slide. Such a slide of a thousand feet at a breakneck speed would be the great event of the season for the average schoolboy. Between running and sliding they were down in twenty minutes, a distance that on the other side had cost them two hours of painful climbing, and were at the first cabin on the head-waters of the Uncompahgre River. Without halting they plunged down the canyon, as there was yet much snow to be crossed. The descent was rapid and the trail was bordered with a constant succession of waterfalls, any one of which would have repaid a trip of hundreds of miles. Soon after reaching timber line, the snow ran out and they had a succession of dry ground and mud. Many mountain torrents had to be forded. Down they went until they reached Poughkeepsie Creek, which through a wild and almost inaccessible canyon joins the Uncompahgre from the west.

Here they lost the trail and got off into the fallen timber. By the time the trail was found, Dr. Jackson's feet were so blistered from traveling in wet and at times frozen boots that he could go

no farther. They were in the heart of the mountains, still ten miles from town.

Securing the Cooperation of the U. S. Government. (Pages 110-111, 112-113.)

Sheldon Jackson realized that the Church should not carry the burden of educating the Indian of Alaska. Long before, the government had promised Russia that the residents of Alaska should have all the privileges of American citizens and he proposed to see to it that this promise was kept. He interviewed officers of the government, visited Congress, made public addresses, wrote hundreds of letters, always insisting, urging, entreating that the Alaskans be given their rights.

At last he had his reward. On January 8, 1880, he wrote in his diary:

"Secured the passage of a resolution for schools in Alaska."

This was his simple way of telling the result of his long struggle.

There was no provision for his support in the Alaska work, either by the government or by the Church, but he resolved to continue at his own charges. He felt that if the work was to be done, it was to be done and there was no time to be lost. He still continued his work in New Mexico, but he managed to make his annual short trips to Alaska count so heavily that one who reads of his work is surprised to know that he did not give his full time to it.

In America he visited the seminaries, seeking for men to go to Alaska; he made hundreds of public addresses, in the effort to arouse enthusiasm, and he collected thousands of dollars for special Alaska work. Then he hurried to Alaska with the men and women missionaries he had secured, went with them to their fields, remained with them while new stations were being opened, and then hurried on to still other points of vantage.

In this way he kept the promise made to the pagan chiefs on the canoe voyage to Fort Simpson, establishing the Haines mission in the almost unknown country of the Chilcat tribes. . . .

For a long time, neither the Church nor the government authorized him to spend much money, but in 1885, in response to his pleas, Congress appropriated twenty-five thousand dollars for schools in Alaska. He was appointed United States Commissioner of Education for Alaska—an office retained for many years—with full authority to spend the money at his own discretion. His salary at first was twelve hundred dollars; later it was adjusted

in such a way that the Church paid part, while the government paid the balance, of a total that was never adequate.

Building a School House in Eight Days. (Pages 122-124.)

A number of men with the spirit of Sheldon Jackson accompanied him on a trip made in the summer of 1890 for the purpose—among many other things—of founding three contract schools. Part of the expense for these contract schools was paid by the government, arrangements being made with the churches to erect the buildings and administer the government funds by agreement or contract.

On July 4, after a trying voyage, the United States revenue steamer *Bear* reached Cape Prince of Wales, where one of the schools was to be placed. Dr. Jackson and the schoolmaster went ashore early in the afternoon, and they celebrated the day by locating at this extreme western end of the western hemisphere the site for the first schoolhouse and mission on the western coast of Alaska.

Immediately the foundations were laid and arrangements were completed for the erection of the building. With great difficulty material and furniture were landed from the *Bear*. From the beach to the site selected, many Eskimo porters carried the freight on their heads and shoulders, the women taking loads as large as the men; two hundred and fifty pounds was not an unusual load. The Eskimos may be little of stature, but they are sturdy.

Ship carpenters seized eagerly on the timbers and began to shape them for use. Four of these men belonged to ships in the Arctic whaling fleet, which were waiting at Port Clarence for the steamer bearing supplies from San Francisco, before separating for their quest in the Arctic. When the *Bear* reached the fleet on July 2, Dr. Jackson asked for men who would help him build two American schoolhouses in that desolate land, and four men offered their services without pay. The captain of the *Bear* assigned from his own ship two carpenters and ten or twelve men. Thus the force which set to work at Cape Prince of Wales was able to complete the building in eight days.

When the *Bear* proceeded northward the schoolhouse was ready for the teacher. He was alone, but he was not dismayed. He knew that he was only forty miles from Siberia, the land of the Russian exile, but he did not think of himself as an exile. With a look of courage in his eyes, he followed the *Bear* as it steamed away. Then he examined again his little rocky kingdom and its surroundings. To the north he could see the Arctic Ocean; to

the south, Bering Straits, the coast of Siberia and Diomede Islands. Back of him were the mountain peaks, twenty-five hundred feet high. And in his heart was the purpose to give himself without reserve to the service of the people in the native village of King-e-gan at his feet.

An Unrighteous Conspiracy. (Pages 138-141.)

The act passed by Congress (in 1884) adopted the laws of Oregon for the territory of Alaska, and provided that a governor should be appointed by the President. There were to be a judge, a district attorney and a marshal, to set up a court. Then there were four deputies divided between Sitka, Wrangell, Juneau and Unalaska.

Thus Alaska was put under the reign of law. And Sheldon Jackson had done it. But his fight was not yet won.

His appointment as Commissioner of Education gave him authority where before he had been doing his work on his own responsibility. His use of the steamer *Bear* lent dignity to his progress and made it possible for him to travel to Alaska in years when no provision was made by the Church for his expenses. But his appointment and the use of the government's vessel did more; it brought down on him the enmity of many who did not favour the enforcement of law or who felt that his activity was an infringement on their rights.

The first United States judge and the first district attorney began the fight against The Father of the New Alaska soon after their appointment in 1884. They did not like to see educational funds used for the Indian. When the Russian residents at Sitka protested against the mission school on the ground that funds were spent there which might be used for them, they were encouraged to oppose the enterprise. On the pretense that the building had been erected on ground belonging to them, they were advised to apply for an injunction restraining the mission authorities from improving the property. The United States judge granted the injunction in spite of the fact that the school was supported in part by the government. Reports of this action reached Dr. Jackson in Washington. He asked President Cleveland for relief. Before the petition was acted on, he hastened to the scene of conflict.

Soon after his arrival, the first regular term of court was opened. The district attorney secured from the grand jury five indictments against Dr. Jackson, one of which was the grave offense of asking for a hearing before the grand jury!

The judge dismissed this indictment and set aside the injunction

against work on the school buildings, but the remaining indictments on trumped up charges were placed on the docket for trial. One indictment charged him with "the crime of unlawfully, illegally, wilfully, maliciously and with malice, obstructing a certain road or highway." A warrant was issued for the "criminal" and he was placed under two thousand dollar bonds to appear for trial before the November session of the court. Dr. Jackson obeyed. While out on bail, he planned to make a trip to Sitka and beyond, to establish schools in Southeastern Alaska. When he went aboard the steamer, he had an outfit of school supplies, including desks and furniture for the school at Wrangell, and charts, maps, etc., for the schools at Hoonah, Harris, Juneau and Howkan. He was not molested while the steamer was being loaded, but when the gangplank was about to be withdrawn, he was arrested and rudely hustled off the steamer, locked in a cell and even denied the comfort of a box upon which to sit down. When the steamer had passed out of sight, he was taken before the judge and his bail bond increased to thirty-two hundred dollars. Then he was set free.

But the mischief had been done. The conspirators knew that there would not be another steamer for Sitka for a month and they proposed to interfere with Dr. Jackson's work for at least that time.

Some of the passengers who witnessed the indignity reported it to Washington. There was a storm of indignation. President Cleveland made an investigation and promptly removed the governor, the marshal and the district attorney. Soon after the judge also was removed. The new officials arrived on the steamer a month after the arrest.

At the next session of court the indictments charging Dr. Jackson with crime were thrown out as unworthy of consideration.

Proposing to Introduce Reindeer into Alaska. (Pages 159-161.)

Once the natives caught and cured for winter use great quantities of salmon, but to some of the streams there came the canneries that both carried the food out of the country and destroyed the future food supply by wasteful methods.

Wild reindeer used to roam near the Eskimo villages, and it was possible to kill them in time of need. But the introduction of modern firearms frightened away these animals to the inaccessible regions of the interior.

The sad result in Alaska was apparent when deserted villages and tenantless houses were seen on all sides. Villages that once

numbered thousands had been reduced to hundreds by the slow process of starvation and extermination. In one village a trader reported to Dr. Jackson that the death rate was fifteen times the birth rate.

The Father of Modern Alaska was not content to cry out in alarm without suggesting a remedy for the conditions that caused the death of many hundreds each year and tempted fathers to kill their children, children their parents, and neighbors the old and decrepit about them.

He said that of course it was possible for the government to feed the natives as the Indians of America are being fed. But this would cost millions of dollars annually, even if the food supplies could be transported in sufficient quantities three thousand miles from Seattle, and at last the Eskimos would be degraded, pauperized and exterminated by a slow process.

But he was hopeful, as he looked across to Siberia where natives live under precisely similar conditions, yet have no difficulty in supporting themselves in comfort. They own large herds of reindeer and from these herds they have abundant food and clothing. In time of famine, when some are in danger of starvation, there is always the possibility of the men who own the large herds of domestic reindeer hearing of their straits and coming to their relief. "Then why not make the Eskimos of Alaska self-supporting by giving them reindeer herds of their own?" was his daring thought.

So he urged that the government, in connection with the industrial schools, should introduce the tame reindeer of Siberia and teach the young men to care for and manage them. In these schools it is of no use to teach a pupil to be a carpenter, or a shoemaker, or a tinsmith or a farmer, for there is no use for these trades. But if they are taught to handle the reindeer, the problem of the starving is solved. He said that the chief industry taught in the Alaska schools should be the reindeer culture. No good argument could be presented against this proposal, for the conditions of climate and pasturage were just what the reindeer required; there was the same degree of cold as in Siberia, and the tundra of the Arctic arc covered with the moss that is ideal food for the herds. Nothing remained, then, but to go to Siberia and secure enough animals to begin the industry. For this, money, time and patience only would be necessary.

In his annual report to Washington, after returning from his tour to Alaska in 1890, Dr. Jackson made his proposition, and added:

"A moderate computation, based upon the statistics of Lapland, where similar climatic and other conditions exist, shows Northern

and Central Alaska capable of supporting over nine million head of reindeer.

"To reclaim and make valuable vast areas of land, otherwise worthless; to introduce large, permanent and wealth-producing industries, where none previously existed; to take a barbarian people on the verge of starvation and lift them up to a comfortable self-support and civilization, is certainly a work of national importance."

Triumphing Over Difficulties. (Pages 181-183, 188-189.)

A fair sample of difficulties in dealing with the natives was the experience of August 6, when the *Bear* anchored near a village in Holy Cross Bay. Five umiak loads of people came aboard. Inquiries were at once made for reindeer. At first the Siberians said the deer were near; then they said they were far off. Again they said that they had been on the coast earlier in the summer, but when the ship did not come, the herders had driven them back into the country because the mosquitoes were too bad. At one time they offered to sell a ship load. When they thought bucks were wanted, they had only roes to sell, and when they found roes were desired, their herd proved to be all bucks. Then they asked two prices for what they proposed to sell. They declared that they would lose the increase of the herd if they should sell, while the cartridges for which they traded would be used up and they would have nothing.

Captain Healy of the *Bear* then argued that if their deer should die the next year, they would have nothing and would starve, while if they had cartridges they could shoot walrus and seal and live. Or, for what they would receive for their deer, they could trade with natives further back and get two deer for one. Finally, after five hours' talk, the boat was lowered. At midnight, Monday, the launch returned with sixteen deer. The sailors had been nearly sixteen hours pulling against the sea and storm to reach the ship. One of the deer died next day, another had to be killed, and two or three others were crippled, probably as the result of being tied and kept so long on the launch.

In spite of adverse circumstances, one hundred and seventy-one deer were landed at Port Clarence during the summer.

During the winter following, the superintendent of the herd left at Teller Station trained twelve deer to draw sleds. With two teams selected from the twelve, he made a satisfactory journey to Cape Prince of Wales, sixty miles distant, and return. As he was anxious to disprove the fears of some doubters that Eskimo

dogs would molest the reindeer, he was careful to picket the deer at night in the neighborhood of villages, in which there were from one hundred to three hundred dogs. Not once was an attack made on them.

In March, 1893, Congress appropriated six thousand dollars for the purchase of further reindeer. The sum was to be given for expenditure by Dr. Jackson as Commissioner of Education for Alaska.

When he returned to Teller Station he was grateful to find that the herd had increased to two hundred and twenty-three animals, in spite of the death of twenty-seven. During the summer, further purchases were made and the herd increased rapidly. . . .

The captain of the United States Revenue Cutter *Corwin* reported to Congress his idea of the native's debt to Dr. Jackson when he said:

"The reindeer furnish their owners with food, clothing and shelter and nearly all the necessities of life. The flesh, blood and entrails are eaten. The skin makes the garments, beds and tents. The skin of the leg, which is covered with fine short hair, makes the boots. From the antlers are made many of their implements, drill bows for lighting fires, knife handles, etc. The sinews of the deer make the native thread and a most excellent thread it is too. The bones, soaked in oil, are burned for fuel, and in addition to all this, the deer furnishes his master with the means of transportation and indeed to a large extent assists in forming the character of the man."

In 1912 there were thirty-three thousand reindeer in the country. To import the beginning of the herds cost the government only about two hundred thousand dollars. The cost to Dr. Jackson was far greater: his expenditure of toil and privation cannot be calculated.

But he made good on his plan, and the Eskimos were saved from extinction.

A Deserved Tribute. (Pages 200-202.)

There a grateful church paid him the greatest honor in her power to confer by choosing him as the presiding officer. There were other candidates for the office of Moderator and many thought that "the little missionary delegate from Alaska" would not receive many votes. But the nominating speech made by George L. Spining, D.D., changed the minds of scores who had planned to vote for one of the other candidates. In this speech he said:

"I venture to say that no man in this assembly has done more to win this land for Christ than Sheldon Jackson—little Sheldon

Jackson. True, he is diminutive in stature, but I think it is evident that Providence cut him off short that he might fit the Indian ponies which were to carry him over thousands of miles of mountain trails, that he might be able to sleep in barrels, buckboards, stage-boots, kyacks and hollow logs, in his 'journeyings often' over the great mountains, plains and waters of the West; that he might accommodate himself to the narrow quarters of the cabin of the miner, the mud hut of the Mexican, the hovel of the Alaskan, the tepee of the Indian, and the scant accommodations of the prison cell—all of which he has done in planting the standard of the cross over that western country.

"Forty years ago, when many of us were in our cradles, he crossed the frontier of the Mississippi as a trusted standard-bearer of the cross, and from that time to this he has been charged with the responsibility of laying the foundations of a colossal church in Minnesota, Iowa, Dakota, Nebraska, Montana, Wyoming, Colorado, New Mexico, Arizona, Utah and far-off Alaska. He has been one of that noble band of pioneers who carved congregations out of the wilderness and erected churches before the foundations of civil government were laid. Penetrating thousands of miles into the barbaric night of that great empire which lay between the Mississippi and the Pacific, the Gulf of Mexico and the remotest habitation of man within the Arctic zone, he has gathered hundreds of congregations and founded a hundred churches on the Word of God and 'according to the pattern shown us in the mount.' Deeds speak louder than words, and these churches which lighten up the wilderness and make glad the solitary places are today rolling up the long-meter doxology from the plains of Minnesota, the rock-ribbed mountains of Colorado, and the ice-bound shores of Alaska, praising God for the loyalty of this one man to the 'Old Book.' "

Like a Majestic Liner. (Pages 209-210, 210-211, 211-212.)

In 1900 he made what proved to be his last cruise to the Arctic. He was absent five months, traveled 16,687 miles, purchased more reindeer and put the schools of the territory on a better basis than ever. Failing health—due to exposures and hardship—made it necessary to turn over a part of the work to an assistant. Since 1886 he had spent hardly a day free from pain.

In spite of the fact that his disease made rapid progress, he determined in 1903 to make another Alaskan tour, but his physicians warned him not to carry out his purpose. From that time, he was content to direct the work from Washington, leaving the execution of his plans to an assistant. . . .

In the spring of 1907 Dr. Jackson submitted to an operation. A second operation followed a few months later. While these operations relieved his sufferings, he was much weakened by them, and for a long time his life hung in the balance.

His closing years were spent with his family in Washington. Mrs. Jackson—with whom he had lived fifty happy years—ministered to him during the long season of pain. She had a large part in keeping him in such a degree of health that he was able to perform many of his duties. . . .

In spite of weakness, he made an address on Alaska in April, 1909. This proved to be his final presentation of the work to which he had devoted his life. On April 27 he was taken to the hospital at Asheville, North Carolina, for another operation, in the hope that this would bring relief from the internal disorder which caused him intense pain. From the effects of this operation he never recovered.

One who was with him at the last said:

“As he felt the end was near, he quietly told his nurse not to give him further stimulants. As she protested and said the orders of the doctor were to give him his medicine, he replied, ‘My orders are that I am not to take it. I am going to die.’ Then, like a majestic liner, slowly disappearing below the horizon, he passed out of this life.”

A News Item, Twenty Years Later. (From the SEATTLE TIMES, March 4, 1929.)

“Alaska’s Reindeer. Reindeer, traditional coursers in the realm of fancy, have raced into the world of fact. They are hailed by the Federal Government as a worthy, substantial addition to the nation’s food supply. According to rigid tests conducted by the Bureau of Standards, Alaska deer meat is rich in protein, low in moisture content and devoid of excessive fat—qualities that commend it for human consumption. In nutritious attributes, the northern product returns to purchasers all their money’s worth.

“Alaska’s reindeer business has quickly assumed large proportions. The herds aggregate between 6,000,000 and 7,000,000 animals. Shipments of meat to the States last year totaled 3,000,000 pounds, worth \$600,000. The hides are favored in the tannery trade. They make buckskin and light leather of the better sort. The supply of pelts is immeasurably less than the demand and their sale is effected by contract long before they are taken from the animals.

Present conditions are certain of further development in the immediate future. The deer can be increased to 10,000,000 with-

out impairment of forage areas. Meat exports of the approaching season will approximate 7,000,000 pounds and next year will total at least 10,000,000.

Transportation is the one factor that deters expansion. The shipping period is now limited to the summer months. When it is extended so as to cover the entire year, output and sales can be augmented to all their possibilities. Alaska's newest industry is permanent and lucrative."

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